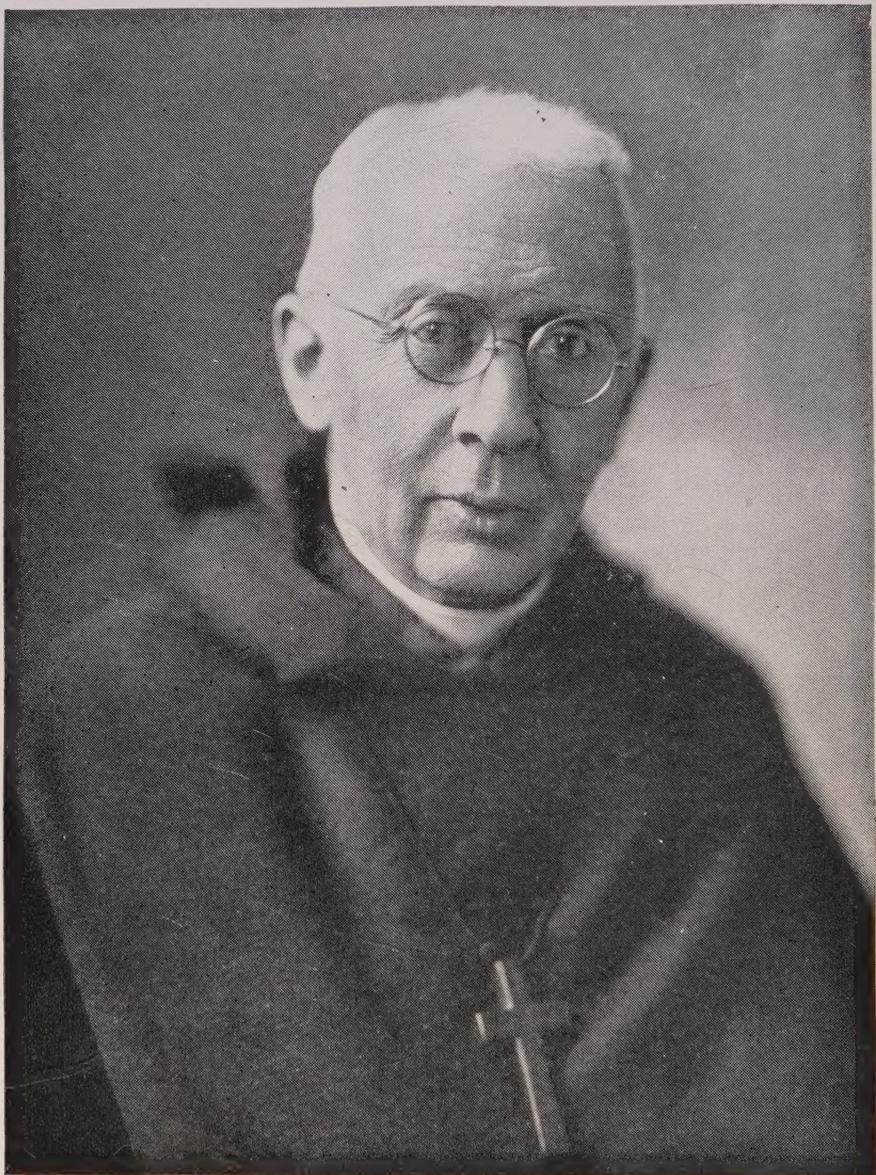


# November 1959

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Sympathetic counsellor to the multitudes, each person confident that  
Fr. Huntington was his own special friend.

# The Holy Cross Magazine

Nov.



1959

## The Hour Of Decision from FATHER HUNTINGTON

BY VITA DUTTON SCUDDER

In November 25, 1884, James Otis Sar-  
Huntington took his final vows as  
er of the Order of the Holy Cross.  
lry accounts of the event appeared in  
ress.

From the New York *Sun*, December 27,  
:

the chapel of the Mission of the Holy  
s of the Protestant Episcopal Church,  
xteenth St., opposite Stuyvesant Square,  
recent private celebration of the Holy  
munion in which the Bishop of Ten-  
ee, Bishop Huntington of Central New  
, the Rev. Dr. Morgan Dix of Trinity  
ch, the Rev. Arthur Ritchie of St. Ig-  
s, and the Rev. John Shackelford of the  
ch of the Redeemer took part, the Rev.  
es O. S. Huntington, son of Bishop

Huntington, took on himself the vows of  
the Order of the Holy Cross . . . Assistant  
Bishop Henry C. Potter received the pro-  
fession.

Description of the office follows but is  
given in more detail in *The Church* for Jan-  
uary 10, 1885 :

The Office provides that the profession  
shall take place during a celebration of the  
Holy Communion. After the Gospel has  
been sung, the novice to be professed shall  
be led forward by the Superior and shall  
stand before the Altar. He shall hand to the  
Bishop the copy of the Rule of Life of the  
Order of the Holy Cross, written by him-  
self. The Bishop shall place this upon the  
altar with the cross and girdle, and turning  
to the novice shall demand :

"Do you solemnly and forever surrender all that you possess, or of which you may hereafter become possessed, even to the least article of personal use or enjoyment, in accordance with the vow of religious poverty?" "I do."

"Will you diligently serve God for the remainder of your life in the virgin state, striving to follow the example of the perfect purity of our virgin Lord in all your thoughts, words and deeds as the vow of religious chastity demands?"

"I will, the Lord being my helper."

"Will you shape your life in accordance with the Rule of Life of the Order of the Holy Cross? And will you give respectful obedience to all lawful commands of your superior and to the decisions of the chapter, submitting your own will to their godly directions and administrations under the vow of religious obedience?"

"I will, by the help of God."

The questions having been put and answered, the Bishop said: "Almighty God, who hath given you the will to do all these things, grant you also strength and power to fulfill the same; that He may accomplish the work which He hath begun in you, through Jesus Christ our Lord."

*Veni Creator Spiritus* was then sung, and the Bishop, taking the right hand of the novice still kneeling, said, "I admit you, . . . a member of the Order of the Holy Cross, in the Name of the Father and of the Son, and of the Holy Ghost. Amen."

Then, taking from the Superior the cross and giving it to the novice:

"Receive this cross, the symbol of Christ's love, and may it be your only earthly possession, that you may the more readily follow Him Who had not where to lay His head."

Giving him the cord:

"Receive this cord, the symbol of the bond

of Christ's love, which unites you to your virgin Lord. Gird with it your loins, that the virtue of chastity may be evermore with you, and you may be the more ready to consider of the things of the Lord, how you may please Him."

Giving him the Rule of Life:

"Receive this Rule, which you have promised to obey, and may it be a guide to you in learning that true subjection of yourself to the Will of God which is an acceptable sacrifice to Him."

This Office as used must have been a little modified; for there was no Superior at this time, nor was there till much later a written Rule. But it was doubtless the form which Father Huntington had prepared. His father was the Gospeller; Dr. Huntington, beloved friend and eager supporter, the preacher. The Rev. M. Lloyd Wood, who was present at the profession remembers a touching moment. "Father Huntington and Bishop Potter knelt side by side to receive the Blessed Sacrament. The Bishop had then to leave immediately; but before doing so he put his arm around Father Huntington's neck, and turned and kissed him. Was not this indeed a 'kiss of peace'?"

Another friend present says that she asked him after the profession if he would say anything qualifiedly that that was the "highest privilege." He replied: "I can only say it is the highest privilege for me." The Sun gives a description of the habit: "The dress of the members of the Order consists of a black beretta and a dark monkish-looking gown confined at the waist by a black cord passed three times around the body. From a black string around the neck depends a black crucifix."<sup>1</sup> The Sun said that the crucifix worn by the Rev. Huntington was blessed on the altar when he joined the Order. He passed through a novitiate of two years."

<sup>1</sup> It was really a cross.—*Author's note.*

# Holiness -- The Second Note Of The Church

BY FRANKLIN JOINER, O.M.C.

It seems odd that the one Note of the Church about which there could be the least dispute is the one that is omitted in the Prayer Book version of the Nicene Creed. In fact, it is omitted. In the old dispensation the Scribes and Pharisees might raise questions about the Unity of the Church or its Apostolicity or its Holiness, but to both the Catholic and the Non-Catholic the Church is pre-eminently Holy. In the Apostles' Creed we have the Note of Holiness and not of Unity; in the Nicene Creed we have the Note of Unity and not of Holiness, but when we take the two Creeds together we have the full four Notes. In the Prayer Book Office of Instruction we are taught that the Church is described in the three Creeds as One, Holy, Catholic and Apostolic, and that it is "Holy; because the Holy Spirit dwells in it, and sanctifies its members."

The Church is Holy because it is the Body of Christ and He is Holy. It is Holy because its purpose is to sanctify its members and make them Holy. When we use the word Holy in this sense, we do not mean goodness, but God-likeness. The Church exists for something far deeper than making us good; it exists to make us like our Lord and Master. Under the old dispensation the Scribes and Pharisees were conspicuous for their goodness, for their meticulous observance of the law of the synagogue, for the outward aspects of their righteous lives. But our Lord said unto his followers that they must in their lives *exceed the righteousness of the Scribes and Pharisees*, because what He came to teach and to impart was holiness, God-likeness, which, while it would change the outward man, would have its principal work in reforming man from within.



Monk and social reformer of the  
New York City slum years

I have tried to verify this quotation but I could not trace it down, but someone has said that Holiness is the most important of the four notes of the Church. Holiness is more important than the Unity of the Church; the Church could be One and yet not manifest to the world the holiness God means His members to evidence. The Church is not something separate and apart from us, something we look up to and admire and know as Holy and Godly in itself; the Church in the world is revealed in its members, and so it is the members of the Church who must show forth in their lives holiness and God-likeness, not just goodness, not just an absence of evil, not just the absence of wilful and deliberate sin, but a likeness to God that grows and increases as we increase in years and in spiritual experience. When we look around amongst our friends today, and particularly amongst our Priests (I am ashamed to say), how few of them stand

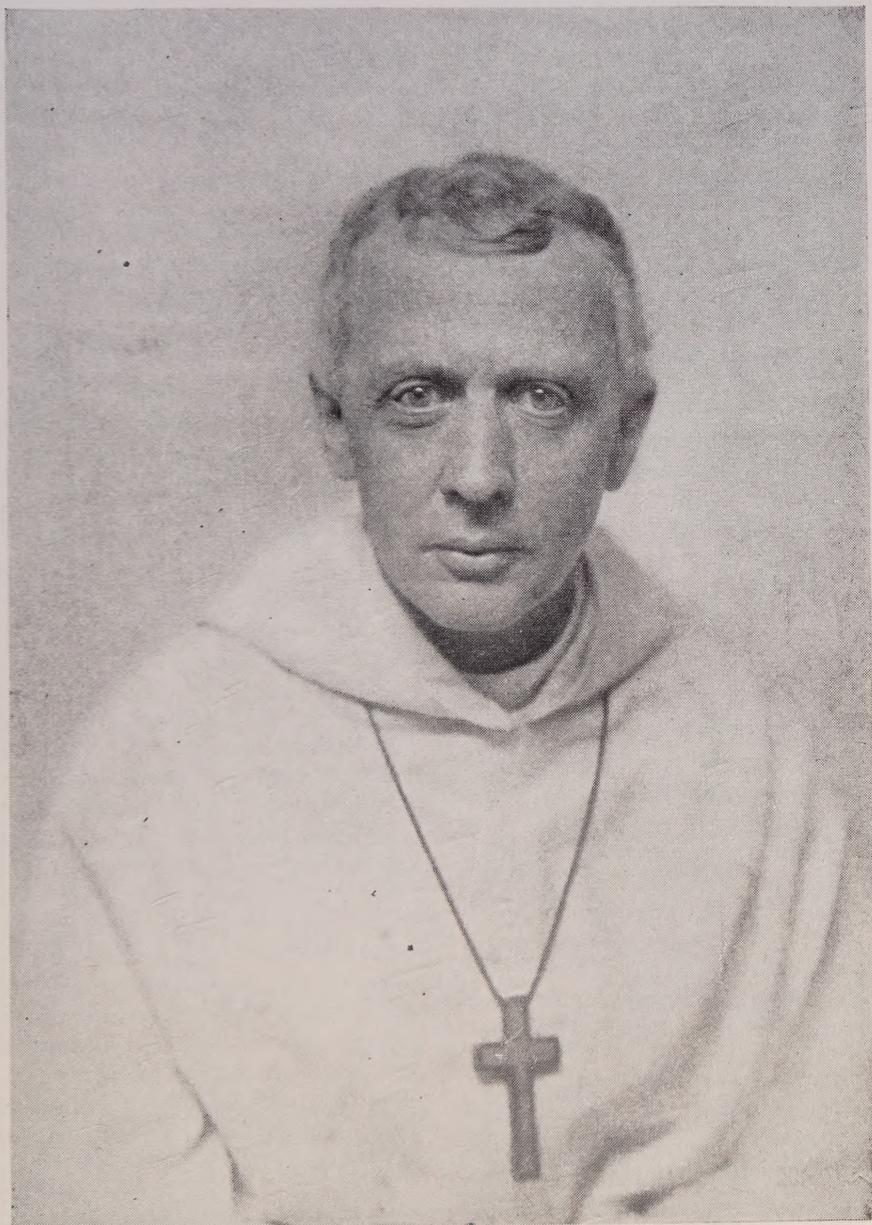
out as lights of holiness and God-likeness. Where do we find today Priests like the late Father Huntington, or the late Father Hughson, or the late Doctor Vernon; men who were so evidently holy and God-like in their lives? We have no end of good men, no end of pious men, but it seems we do not have as we should, men of that holiness and God-likeness that it is the intention of our Lord for his members to be. Our Lord has said: *Be ye perfect even as your Father which is in heaven is perfect.* That is a startling commandment and precept, that we are to be perfect as our Heavenly Father is perfect, but if our Lord says that to us, He must have provided the way and the means whereby we are to achieve that perfection and that holiness. Since we are assured by the holy Apostle that when we are tempted to sin there is also at the same moment a way of escape provided, so if we would be holy, if we would be perfect, the way and the means of grace must be provided for us to reach that holiness and that perfection. That grace our Lord has placed within His Church, which is His Mystical Body, making it Holy because it is His Body in which the Holy Spirit dwells, and in which and through which the Holy Spirit sanctifies the members of the Church.

God always acts first, and then waits for us to respond. So He planted His Church in the world, His Holy Church, filled with His Holiness, and He is waiting to dispense that Holiness to the members of His Church if they will but come forth to receive it. And then having received that Holiness, they must appropriate it and through prayer and meditation make it active and operative within their hearts and souls. It is not enough just to receive the Holiness of God, it requires our cooperation and our effort to make it effective in our hearts and souls. We must continue in the use and the development of the grace God bestows.

These gifts of Holiness come to us in the Church through the Sacraments. In the Sacrament of Baptism we are grafted into the Body of Christ; that first seed of God's

Holiness is sown in our souls. The Priest who baptizes us prays that we may *continue God's faithful soldier and servant until our life's end.* Just to be Baptized is enough; we must continue to use that grace that is given unto us, and grow in the Holiness of which it is the seed. When we have reached maturer years and come to be Confirmed, and through the Sacrament of Holy Confirmation receive the Seven-fold Gift of the Holy Spirit, the Bishop prays: *Defend O Lord, this Thy child with Thy heavenly grace; that he may continue Thine forever.* Here again it is not enough simply to receive the Sacrament of Holy Confirmation as it is, but we who receive it must cooperate with it to make it efficacious in our lives, so that it become fruitful in our lives and we will grow in Holiness and God-likeness, of which Sacrament is one of the seven channels

When we come to receive Holy Communion, that, of course, is the Sacrament of excellence wherein we receive the greater and larger gift of God's grace, for here we receive Him in all His life and power, the perfecting of our lives. After we have received this Holy Sacrament the Priest reads the Prayer of Thanksgiving, praying that we may *continue in this holy fellowship.* Have you ever noticed how in the Book of Common Prayer that word "continue" continues? In the Mass we pray that we may *continue in that holy fellowship which is the blessed company of all faithful people, the holy community of Christ's Church.* To receive the Sacrament is not sufficient; we must cooperate with it. If it is to be efficacious in our lives we must pray after it, we must meditate upon it, we must remain conscious that we have within us the Lord Himself, and as we thus cooperate with the gift we have received through this blessed Sacrament, it will become efficacious and powerful in our lives for holiness and God-likeness. And even after we depart this life our growth in holiness and God-likeness is not completed. We say that when we leave this life it is not taken away but changed, we pass from this life into another, so in the Presence



Sought everywhere, tender but challenging confessor to the church at large, prejudice against the religious life and the Catholic faith melted where he went.

for the Whole State of Christ's Church, we pray that the Faithful Departed may *continue to grow in God's love and service*. The same expression occurs in one of the Prayer Book Collects for the Holy Dead. So this idea and this ideal of Holiness persists all through the Church and is evidenced in each of the Sacraments, enabling us to maintain and grow in Holiness and God-likeness in whatever state it has pleased God to place us.

The Holiness of the Church and the Holiness of its members is not peculiar to the teaching or the experience of the New Testament; it is the Christianized extension of the old dispensation. When you read the Old Testament you find that it is the story of the cultivation of holiness in the generations that preceded the coming of our Lord. We see in the Old Testament how first God chose the Jews, the Jewish race. We do not know why He chose them, but He did. He chose the Jewish race and to them He made certain and definite revelations of Himself, of His love, of His yearning for their souls, of His desire to bestow upon them that state of Holiness and God-likeness in which His creatures were originally created. And we learn in those pages how they made some progress in imbibing and appropriating that holiness which God offered to this particular race of men. Then, after choosing the race and revealing His love to them as far as they were willing to receive it, He narrowed down His choice to a tribe, the Tribe of Judah, and we have long passages in the Old Testament where God poured out His love and His revelations upon the Tribe of Judah. They, above all the tribes of the Jewish people, were singled out for God's special favour, and we see how the Tribe of Judah, out of all the Semitic peoples, abounded in holiness and the likeness of God. Then God centered His preparation on a family, and out of the Tribe of Judah He chose the House of David, and upon David and his family God bestowed a special share of His grace, developing in them the holiness and the God-likeness that was necessary for the imminent coming of His Son. For out of the family of David he narrowed his long preparation on one individual, the Blessed Vir-

gin Mary to become the Mother of His Incarnate Son. When the Archangel Gabriel came to her with the announcement of her vocation, he saluted her as *full of grace*, words put upon the lips of Gabriel by God Himself. We must believe from these words that St. Mary, when she became the Mother of our Lord, had in some way been prepared by God to be worthy of this high vocation, to be, as the poet has reminded us, *our tainted nature's solitary boast*. We believe that from the holiness of her body and soul she gave of her flesh and blood the Body that is the Eternal Son of God, and throughout her life she preserved that holiness and purity with which God had prepared her to be the earthly minister of the Incarnation.. St. Augustine tells us that we honor St. Mary, not so much because she bore the Son of God in her womb, but because she bore Him so perfectly in her heart, so it is the holiness and purity and God-likeness that she preserved throughout her natural life that has won for Blessed Mary that title of blessed which she foretells in the Magnificat.

Our Blessed Lord came as the promised Messiah, by His life and death and resurrection freeing men from their sins, washing away that tainted and sinful nature that was theirs, and in its place giving a character of holiness and God-likeness. In Lent as in Advent we pray for the putting off of the works of darkness and putting on the armour of light. Our thought is putting off the old man and putting on the new man, putting off those things that are contrary and a hindrance to holiness and God-likeness, and making ourselves supple instruments in God's hands so that He may mould us into the holy and God-like character He has made us to be.

In January, when we were praying for the Reunion of Christendom, centered in the First Note of the Church, its Oneness, those who were following the Week of Prayer for Unity as originated by the late Abbe Chotier of France, must have been impressed by the fact that in all the daily petitions we were asked to pray not for the conversion

but for their sanctification. One day we were asked to pray for the sanctification of German Catholics, for the sanctification of Anglicans, for the sanctification of the Eastern Orthodox, for the sanctification of the Reformation Protestants, for the sanctification of the Jews. There the idea was expressed so profoundly, that if we have the likeness of God then we are bound to come together as brethren. Thus the Abbe in the closing of his week of prayer for Unity corroborates the idea that was expressed earlier in this address that Holiness is really the most important Note of the Church, and that Unity will come when all are holy even though God is holy.

When we think of that lofty degree of holiness in ourselves, it seems most difficult, it seems very remote, it seems to be well nigh impossible. But nothing is impossible with God, and He has set the standard before us. And we know God asks nothing of us that He does not give us at the same time the way and the means of achieving it. That is why I would urge you to strive for growth in holiness, not just goodness; to be eager for holiness, for God-likeness. None of us, I am sure, is doubtful about his ability to be holy with God's help, if only he will continue in God's grace. I hope none of us is afraid of godliness, even if we are a little self-conscious about it, and sometimes ashamed. Often we find people who do not

want to be thought of as being godly and holy; they try to brush it off and give some other impression; they are afraid of being thought goodie-goodie. But that is just what we do not mean by holiness; it is not being goodie-goodie, it is being like God. If we are Christian men, men of Christ, if we believe in the Catholic Faith, we must give ourselves up to it and strive to be everything that our Lord means us to be as His sons. It is a wonderful thing to be a Christian. To be a Christian means that we are His and He is ours... If we are His, then we must be like Him. It must be the first effort and object and energy in the Christian's life to be like Christ; to say our prayers, to make our Communions, to go to our Confessions, to make our Meditations, to read our Bibles: to put God first in our lives, and not to compromise with our Holy Religion, but make it and keep it the most important thing in our lives, and continue in that holy dedication. The Church is holy because it is the Body of Christ; because the Holy Spirit dwells in it, and sanctifies all its members. What is lacking in your holiness and mine is not due to any lack in our Lord God or in His Church, but in ourselves. Let us resolve to make up this deficiency in our lives, and continue to grow in Sacramental grace, until *we come to the measure of the stature of the fullness of Christ.*

## Even So We Speak

BY MARION DANE BAUER

Lord God, when will the struggling end? I used to think when I was a child—and during that terrible stretch of years when I knew I wasn't a child, but I wasn't really anything else, either—I used to think that the only thing I really wanted in all this world was to be a person. Or to be what I considered a person, a grown-up, one who could talk to grown-ups and who would be listened to. Then, I thought, I'll hold all life in my hands.

But reaching a goal does much to change its appearance. During this month I will know my twenty-first birthday, and I am legally that which I longed to be, and emotionally, too, I think. I have a husband to love and look after and a house to keep and a church secretarial job to be responsible for and studies to worry over. For the first time I can use the word woman in relation to myself without feeling guilty—as though I were calling myself an author because

my young writing has known some small success. And yet life evades me.

"Perhaps," I have thought, toying with my original idea, "the meaning of my life can be summed up in the single word 'communication.'" To communicate the Faith which sustains me, to communicate the beauty which dwells within me, to communicate the love which embraces me, to communicate . . . And then the day comes when I am alone with none to hear the word which is my life, or the very word is still-born within me, and I struggle against heaven and earth and know neither fulfillment nor rest. And the process of living goes on.

"Life is joy before the Lord," I cry, and without being able even to know or touch the burden which oppresses me, I weep.

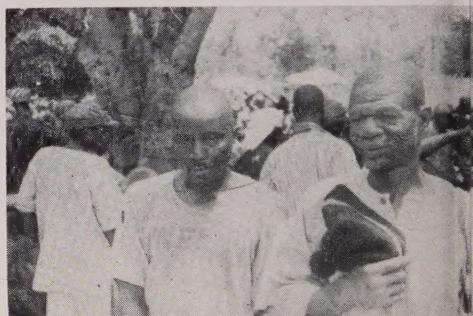
"Life is service through love," and with what a reluctant and grudging heart I carry out my duties.

"Life is the true worship of God," a my prayers stumble and fall.

My Lord, I am yet so young. How long must I struggle—I and all Thy aging wor-

Or is life, after all, only living? Is it living with all of its distress and failure? Is it living with struggling joy and love a worship, and struggling to communicate them all?

Or is it the other way around? Perhaps we live that we might struggle toward L



Mbalatahun Lepers and Christian Chief James Yenge

## Notes On Liberian Medical Work

BY JOSEPH H. SMYTH, C.O.H.C.

St. Joseph's Hospital: 4 departments :  
General Medical - Surgical - Tuberculosis  
ward, and Leprosy Colony.

Tuberculosis cases average ten in number and occupy huts at Hilarylahun, a hospital village named after Sister Hilary, and used as quarters for tuberculosis cases, chronic patients who do not need hospitalization but require a long period of treatment, and contagious diseases.

The leper colony is called Mbalatahun — "town of healing." Here we have 175 leper patients—100 men and 75 women and children. About 12 of the children are being taught the 3 R's with one of our school graduates as teacher.

The patients live in native houses and nearly as possible live as in any native town but under our supervision, with a native Christian chief—James Yenge—himself a sufferer from the arrested case of leprosy. Visitors always mark on the remarkable cheerfulness of these patients.

The doctor visits Mbalatahun, located in a valley about a mile from Bolahun, at least twice a week. On Tuesday and Friday afternoons all the patients attend God's Pala with prayers and hymns in Bandi and English, and an address or instruction by Catechist George Lahai. Then the leprosy pills are given out, and any other medical condition treated.

The pills are a "sulpha" derivative; not a specific, but giving far better results than any former type of medication. Use over one thousand pills a week — over 50,000 a year—and we are very useful to the American Leprosy Missions, for supplying these pills free. This organization has its headquarters in New York, and it is of interest that our Bishop of the National Council is on the Advisory Board.

While the results may be disappointingly nil, we have a better opportunity of winning converts to our Lord in Mbolatahun in the constantly shifting attendance at Hospital. Of our present 175 leper patients, about 20 per cent are Mohammedans—a group very difficult to convert—about 10 per cent, but a slowly increasing number either baptized Christians or at least catechumens; the remainder are pagan but a number of them are interested as "hearers."

Leprosy is a disease which has unfortunately been unduly stigmatized and feared. It may be, in advanced cases, a loathsome disease. But it is not contagious like smallpox, measles or tuberculosis. It is very slow developing—usually several years—and recovery is very slow, also a matter of two more years. In this and other respects it is very similar to tuberculosis. The bacillus which causes leprosy is a close relative of the tubercle bacillus, but it attacks skin and nerves rather than lungs and bone. And it is not necessary in visiting the patients for Fr. Palaver or in giving out medicine to wear mask and gown.

Patients are not permitted to sleep in Bolahun, but they are free to go into the town, to walk around, to go to the weekly market, and to work around the mission premises. In fact, we depend upon them largely for labor. And many of them cultivate their own rice farms. In both these ways most of them are able to support themselves. But some of them, perhaps 15 per cent, and especially the older cases, have crippled hands and feet and need financial help to get food and are given a small weekly allowance.

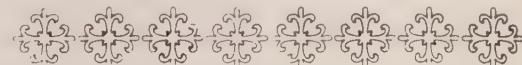
Patients nowadays come in the early stages of the disease, thus preventing the crippling of hands and feet which develop in late, untreated cases. A few patients can be discharged each year, and return at intervals for re-check. Also, some types of patients who live not too far away from Bolahun are permitted to remain at home and come to the clinic every month for medicine.

The Hospital compound lies between monastery and convent. The big program here is the outpatient clinic held every morning from Monday through Friday, attended by 150 to sometimes 300 patients. It is very gratifying that so many of these are babies and small children. The chief ailments treated in clinic and hospital are intestinal parasites, malaria—highly fatal to babies and small children—and (African) sleeping sickness—now well under control.

In the diagnosis of these cases the laboratory under the direction of Miss Minita Finger is of tremendous help. Each new patient goes routinely to the laboratory for such tests. Miss Finger, assisted by four native technicians, makes 40 to 60 laboratory examinations daily.

Surgery, supervised by Fr. Crowther, has two splendid surgical assistants. And the horde of out-patients could not be handled were it not for the fine co-operation given by seven native dressers, each of whom has his or her own specialty.

Many of our friends collect drug samples from their local doctors, and send them to us, which helps greatly to cut down our expenses. We are also most grateful to the women of the Church, who under the direction of Miss Stabler of the National Council, send us bandages, gauze sponges, blankets and clothing.





A great intellect but bound to people, not to books.

(The portrait at Kent School)

# All Souls' Day, Our True Memorial Day

BY DAVID W. NORTON, JR.

For most Americans, All Souls' Day is observed on the thirtieth of May. For it is then that people flock to the cemeteries not only to honor in civic exercises those who have given their lives in their country's service, but to visit and decorate the graves of their own loved ones. Because we are, by inheritance at least, a Christian people, these observances often have a religious significance. Yet the cemetery is not itself a religious place. Nor are the commemorations held there specifically Christian observances.

For Christian Americans, especially Catholic Christian Americans, the Church, the cemetery, the altar, not the grave, is our point of contact, our place of meeting with the dead. All Souls' Day, not Decoration Day, is the time of commemoration, including, as it does by definition, all the faithful departed. It behooves us, as Christians, to do more than honor the mortal remains of the dead and their final resting places, sacramental though that honoring may be. We must hold in mind that the grave does not hold the spirits, the personalities, of "those we've loved long since and lost awhile," that those we call the dead are truly the living, to be thought of only as they lived *then* with us, but *now* with God, and that though separated from us in appearance, they are with us in reality.

That the grave does not hold the dead is the teaching of the Bible, of Christian experience, and of human reason. In our Lord's parable, the rich man was acutely unconscious after death of his living brothers' plight, and Lazarus, though translated to Abraham's bosom, might have been sent to warn them. To the penitent thief it was promised, "Today thou shalt be with me in

Paradise." Christ became "the first fruits of them that slept." Such has been the Church's faith throughout the ages, that those who have gone on into God's closer presence watch over and succor with their prayers those who are still "on journey." Human reason refuses to identify with the discarded human body which is laid away and perishes, the essential being who thinks and wills, sorrows, rejoices and loves. We are sure that the loving God who made us, who made us, who breathed the breath of life into us, intensifies this life, deepens and enriches it, as we pass from one level of being to another.

But humanly, faith in the life to come, however wonderful that life may be, is not quite enough. When we have loved and lost we crave communion with the dead. And of this our faith assures us, not in the sense of communication, messages from the spirit world, but in the sense of a deeper fellowship which transcends the need for words. It is God, God alone who gives us unity with them, God whom we see in a glass darkly, they face to face.

Human, material analogies are always faulty and incomplete, but sometimes they further our understanding. Perhaps we can better grasp the meaning of the Communion of Saints if we think of it in this way: It is as though we, the living, and they, the dead, lived on separate storeys of a single house, we below, they above. We cannot see them nor hear their voices, but we can look out, as can they, on a well loved Person, God in Christ, who stands outside. The windows of our dwelling are often clouded with error and sin; theirs are clear as the light of day. But we, like them, can look out on Him, and speak to

Him. It is He who gives our unity. Our prayers to Him, theirs and ours, for each other, are the bond of union. We pray for them, that they may go "from strength to strength in the life of perfect service," for us that we may overcome sin and find our way to Heaven.

There is a beautiful prayer "For the Absent" in our Prayer Book. It is intended for those absent from each other on earth, but it applies equally to those absent beyond the veil of death:

"Grant that both they and we, drawing nearer to thee, may be bound together by thy love in the communion of the Holy Spirit, and in the fellowship of

thy saints; through Jesus Christ our Lord. Amen."

All Saints' and All Souls' Days set t



tone for November, making the whole month a memorial of the departed.

## Of Priests And Funerals

BY KENNETH A. B. HINDS

"No, Father Oldham, the Rector, is not in," Miss Higgins informed the person on the phone, "but I can put you on to our Assistant Priest, Father Newman." Father Henry Newman picked up the phone with a hearty, "Good morning, Father Newman speaking." "Good morning, Father, I wanted the Rector, but these arrangements can be made through you, I think. This is Mr. Graves from Brandshaw & Company, Undertakers." Father Henry immediately felt a sense of anticipation for he was a new priest and had never taken a funeral or celebrated a Requiem Mass, and what could Mr. Graves be speaking of but a funeral. "Yes, yes," he said, "may I help you till the Rector returns."

"Well, a Mr. Abel M. Smith, a communicant of long standing and a former Vestryman of the Church of St. Agnes, Fishersville, died in the hospital last night," said Mr. Graves quite non-chalantly, "and his widow would like him buried here in Chesterton." "I think that can be arranged," said Father Henry, "I shall inform Father Oldham as soon as he returns."

Mr. Graves then spluttered a bit into the phone, and then said, "And, Father, Mr. Smith would like a few hymns at the Requiem, and suggests 'For all the saints,' and 'Jesus lives! thy terrors now, Can no longer death, appal us.'" "When Father Oldham returns I shall tell him," replied Father Newman, "and he will contact you." Just then Father Oldham came into the office and his Assistant informed him about the funeral, and also asked for instruction on taking of funerals.

The Rector sunk into his chair and wagged Father Newman into another. "Well, Father, as a priest you will have to deal with the sick and dying all your ministry. As to how you will deal with the fact of death ministering to the bereaved, and the probably way of taking funerals will depend a great deal on your own spiritual life. This you must never forget, be careful not to develop the soul of an undertaker, never think of the departed as just a body. This you understand better as the years go by. You see, death is a great mystery, and although it is natural for us to treat with rever-

body from which the soul has departed, we know that funerals can become routine in the life and work of a priest. This must guard against, and it can only be done if we minister regularly and carefully to the sick. Remember them in your private intercessions, and the more seriously ill should be visited daily. These visits need not be lengthly, but definitely as of a guest who has come to pray for and to give God's blessing." Father Oldham now used to get his pipe going.

"We were taught in Seminary that it was necessary to prepare the sick person to make his confession," said Father Henry. "The Prayer Book says 'urge' the sick man to make confession."

"Good, Father, some day you will be a priest. In this matter about confession a priest has to be very alert, for I have seen many priests lose the opportunity of visiting the sick by waiting too long before asking about confession. I feel sure that a priest teaches his people about sin and death, confession and absolution, the sick will want this sacrament, but if it be necessary to 'urge' this should be done before the sick person becomes too weak, physically and mentally. Of course, there will be cases such as accidents or strokes, when we shall have to do the best we can. We may have to say the Confiteor for the person and give absolution."

Father Newman was now bending forward and listening intently and then observed, "Father, I can see that in dealing with the sick it is right for the priest and doctor to work together for the good of the patient." Very definitely, replied Father Oldham, the priest and doctor who visit the sick, especially in prolonged sickness, should get to know each other. If the two live and work in the same community, they ought to be friends, and have mutual confidence. You realize that in these days the medical profession is more and more sharing in the Christian belief that there is a spiritual part of man as well as a physical.

So, whenever possible, work with the doctor."

"That, I am convinced, is a good point and I shall try to develop this friendship whenever I can," said Father Henry Newman.

"You know that the Holy Communion should be brought to the sick regularly, especially in a long illness. Be watchful in such cases for the approaching death of the person. You will then administer the Holy Unction and the Viaticum, after which you will say the Commendation: 'Depart, O Christian soul, out of this world, In the Name of God the Father Almighty Who created thee; In the Name of Jesus Christ who redeemed thee; In the Name of the Holy Ghost who sanctifieth thee. May thy rest be this day in peace, and thy dwelling place in the Paradise of God.' And, Father Henry, whenever I say this Commendation my mind goes back to the previous Ash-Wednesday when I have said, perhaps over this same dying person, 'Remember, O man, that dust thou art and unto dust thou shalt return.' "

Suddenly Father Henry sat bolt upright and whispered, "Father, I can't help saying this, but it all seems to be spiritually thrilling. This makes me realize that the man is only dying physically and that a great spiritual life is opening to him."

"Yes, Father Henry, and how sad it is that in these days so much is done to hide death from those near to the departed. If we teach our people they will understand that death is the separation of soul from body, instead of thinking of it as a 'sleep. Think: is it not a bit pagan to lay the body of the departed on mattresses in softly lined caskets. We are so delicate today that we seldom hear the word 'coffin.' Although we call ourselves Christians, we are still afraid of death, and so many want to think of death as 'sleep.' Think, Father how the body of the departed is 'all fixed up' and then friends and acquaintances are invited to visit. Much of this should be done away with, and we,

priests, can help in this by teaching our people about death."

"Yes," said Father Henry, "I can remember the first time I was taken to visit a dear friend of our family who had died. Even as a boy I thought that this was not the way a Christian ought to look at death. I would not like to have the same done to me."

"Yes, indeed," continued Father Oldham, "but the immediate family will no doubt want to see the body of the departed one before the coffin is closed, and this should be done in the privacy of the family. After this the body should be brought to the Church and placed in the crypt chapel, or some other convenient place till the Funeral Services take place. Further, do all you can to stay away from Funeral Parlors. There will be circumstances under which you will have to conduct funerals in such places, but try to stay away. In the Church the coffin will be covered with the pall and have six candles, three on each side, placed around it. Here those who desire to visit may come for a very definite reason—to pray for the soul of the departed one as well as for the immediate family who so often need our prayers."

"Ah, this is so much more dignified," said Father Newman, "and it will bring comfort to the family, and it will cut out all the unnecessary chatter that goes on in funeral parlors."

"Now about the hymns," said Father Oldham. "The hymns suggested by Mrs. Smith. They are both wonderful hymns for the right occasion, but not at a funeral. You know that penance is the keynote of Christian burial. Let us suggest to Mrs. Smith that we have hymns like 'O Lord to whom the spirits live . . .', 'Jesus, Son of Mary, Fount of life alone, . . .', 'Day of wrath! O day of mourning! . . .'"

"Yes, indeed, it is rather distressing to hear hymns at funerals which have nothing to do with penance. Holy Church is so wise, she knows that her child who is dead has entered upon his blessed penance. Now, let us pass on to the actual funeral.

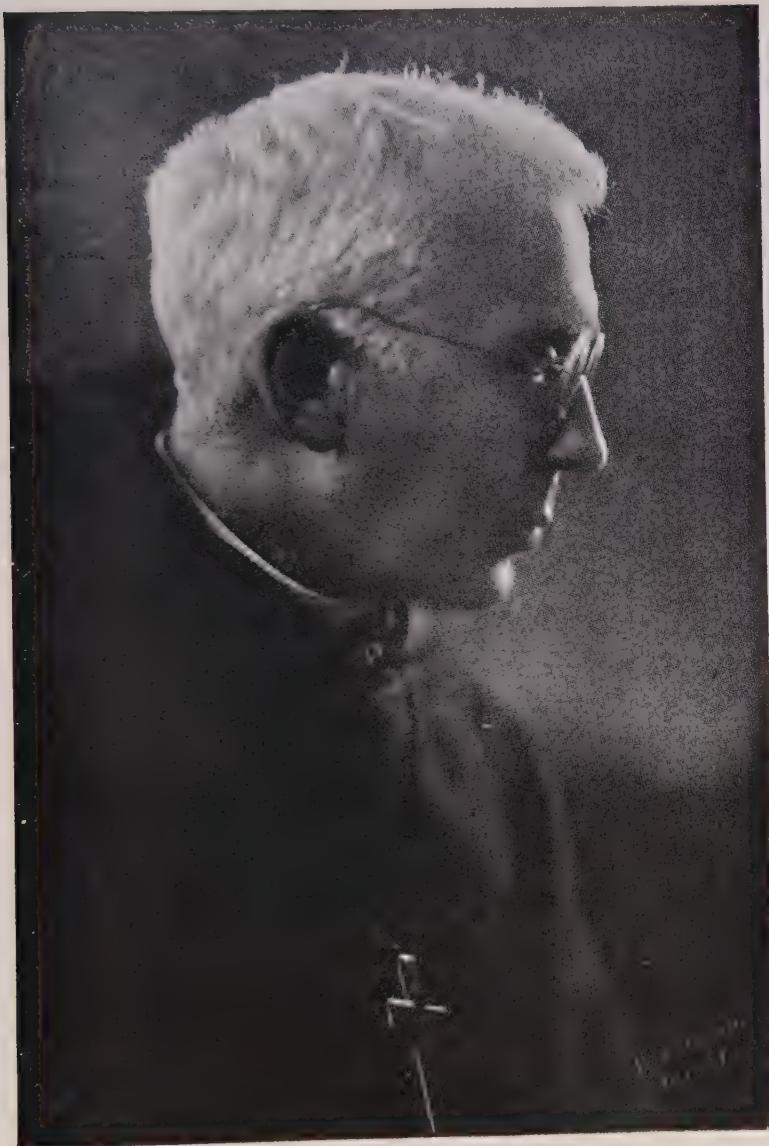
"When the time appointed has arrived the clergy and choir, preceded by the Cross and candles, go in processional order to the church door and receive the body. The priest is vested in black Eucharistic vestments without chasuble and maniple, but wearing a black cope. The procession then moves down the aisle while the priest says the Introductory Sentences, 'I am the Resurrection and the life, said the Lord . . .' In the meantime while the body is borne up the aisle a priest is placed, if a layman, outside the chancel; a priest, in the chancel and facing the north end of the church. The priest then goes to the sedilia and there reads, or sings with the choir, one of the appointed Psalms, followed by a lesson."

"Which of the lessons," asked Father Henry, "is preferable? Sometimes I think that the great lesson of St. Paul's from the First Epistle to the Corinthians is too long, as here at St. George's at funerals we always have a Requiem Mass, which has a Lesson and Gospel. I am thinking at the time—the length of the funeral service."

"Father, that is a majestic lesson, it teaches us what the Church teaches. If in this life we have hope in Christ, we are of all men the most miserable. The Church stakes all on the fact of the Resurrection. If there is no Resurrection, then, 'let us eat and drink, for tomorrow we die.' The fact that he had been baptized makes him partaker of the Death of Christ, so that he may be a partaker of His Resurrection. Yes, the lesson may be a bit long, but it is full of teaching."

"Yes, Father, indeed a great lesson," said Father Henry.

"When the Lesson has been read, there may be a hymn, such as 'Jesus, Son of Mary' during which the priest removes the cope and puts on the maniple and chasuble, and goes to the middle in front of the High Altar and says the Preparation omitting the Psalm (43), after which he descends to the Altar and says the Requiescat usual. Remember, that the Introit, Gradual, Tract, Offertory, the Communion verse,



He chose some to be with Him, to live as He lived, to be strong against the world by sharing His poverty, joyful by having His friendship in a life of chastity, free by giving up their own wills in loving obedience to Him, ready to go anywhere and to do anything at His bidding. Christ still calls some to "vow perfection" by promising to follow Him in poverty, chastity and obedience.

*(from a letter of Fr. Huntington)*

the Dismissal are all said in the plural even though the Mass is for an individual soul."

"I have noticed that priests are sometimes not certain about the singular or plural," said Father Henry Newman.

"Now, the Requiem proceeds as the weekly Requiem. After the Last Gospel, the priest returns to the sedilia and there removes the chasuble and maniple, and again puts on the black cope. He now goes to the chancel steps with servers, candles and Cross for the Absolution. The Cross and taperers proceed by the Gospel side to the head of the bier, and stand facing it, but at such a distance from it as will allow the priest free passage around it. Remember that the name of this rite, the Absolution of the Dead, can be misconstrued. As you know, the dead person cannot be the subject of the grace of remission of sins. If you read the rite carefully, you will see that this is not meant. It simply means "dismissal" or "farewell," and in this sense is applied to this rite, in which the Church gives a formal dismissal to the body of the departed. You remember that at its Baptism it was received into the visible congregation of Christ's flock, and now it is bidden farewell, commanding it to the keeping of the angels until the last day, and praying for its admission into the glory of the Church triumphant."

"But where can I find this rite? As you point out, it is such a normal rite to expect," asked Father Henry.

"There are many good manuals for priests, but the most convenient one is *A Manual for Priests of the American Church*, published by the Society of St. John the Evangelist, Cambridge, Massachusetts. Every priest should have a copy of this manual. The Absolution of the Dead can be found on pages 95 to 98. You will notice that the Our Father is said secretly and during it the priest goes round the bier sprinkling it with holy water, three times on each side, and then in like manner it is censed. Then follows the prayer of absolution which prays 'deliver him not into the hand of the enemy neither forget him forever, but com-

mand thy holy Angels to receive him and bring him into the country of paradise; that forasmuch as he hoped and believed in thee, he may not suffer the pains of hell, but possess the joys of eternal life.' While the body is being borne from the church to the grave, the following anthem may be said or sung: 'May the Angels lead thee into Paradise; and the Martyrs receive thee at their coming and bring thee into the holy city of Jerusalem. May the choirs of Angels receive thee, and mayest thou, with Lazarus the once poor, have everlasting rest.'

"Father, that seems a most fitting way bidding farewell to the body of a departed Christian," uttered Father Henry. "It does make the whole service more meaningful."

"Now when the procession has arrived at the grave," continued Father Oldham, "the Crucifer and the Acolytes stand at the head of the priest at the foot of the coffin. If the grave is a new one it ought to be blessed after which the Sentences 'Man that is born . . .' will be said, followed by the Committal in the course of which the priest himself in accordance with ancient custom, casts earth upon the coffin in the form of a cross. Then follow the antiphon, 'I heard a voice' and the *Benedictus*, the threefold Kyrie, the *Our Father*, during which the priest may sprinkle the body with holy water in the form of a cross. He then says, 'The Lord be with you' and one or more of the prayers after which he concludes the rite by saying

"Rest eternal grant unto him, O Lord.  
And let light perpetual shine upon him.  
May he rest in peace.  
Amen."

May his soul, and the souls of all the faithful departed, through the mercy of God, rest in peace.

Amen."

"Father, thanks very much for this instruction."

"Now, Father Henry, will you be the celebrant at Mr. Abel Smith's Funeral Mass next Thursday. Thanks," concluded Father Oldham.



# What Sisters Think

BY AN ENCLOSED NUN, O.S.H.

## *The Power of Pain*

"For this is thankworthy," St. Peter says (Epistle 1:2:19), "if a man for conscience' sake endure grief, suffering wrongfully." Pain in itself is an evil, and grief is a peculiarly poignant and interior form of it: yet to suffer it in a certain way is unthankworthy.

The "problem of pain" is so often before our eyes and minds that we may never consider that whatever problem pain may present is relatively slight and capable of solution. Deeper than any problem pain may cause lies the available power; and beyond and above all, and continued with it, the mystery of pain: a mystery we can never solve nor ever evade. We enter it, and it enters into us through every one of our bodily senses, and we are all carriers of it. In greater or less degree it passes on through us to those whose lives we touch. There is no exception, and, in this life, there is no end. That is part of the mystery.

Another part is that joy enters our lives exactly the same way and in exactly the same way is transmitted through us to others. Pain and joy are distinct and inseparable components of every human being.

A problem is something human reasonable to grapple with and to solve. If we have pain from a broken leg, we know we should have it set and wait until it knits. If we have a child with a clubfoot or a cleft palate, the pain is deeper and of a different quality (grief). We do all that our knowledge or that scientific knowledge and skill enable us to do, but there is a residuum—perhaps a scar or a limp, and the fact of having suffered endures long after the wound or the scar is healed—in our memory, in our understanding and in our will.

Or, suppose that in spite of our prayers and our best efforts a child dies? The grief is deeper still, but the problem becomes more simple. Either we can indulge in our grief and loss, and burden others with it until they dread having to speak to us, or like King David when his son died, we can arise, take a bath, put on clean clothes, go into the house of the Lord and worship, and resume the ordinary duties of the day. This solution demands the combination of unselfishness and courage and common sense: and many people who carry on the work of the world have it to a high degree. It solves the immediate problem, and it is an external help toward the interior quiet we need in order to assimilate the dark mystery into which we are plunged.

St. Peter says (Epistle 1:4:12,13), "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." St. Peter appeals to the Passion and Resurrection of Christ as proof of this extraordinary assertion.

Why should the suffering of a man many years ago be the example of behavior to which we who never knew Him are called? Why should His death be a bearing of our sins—sins not even committed when the death occurred? How can it heal our wounds? The whole New Testament is so full of this entirely new and strange idea that we grow as insensible to the sound or sight of the words as to traffic on a distant highway. The idea they are meant to convey never penetrates beyond eye or ear.

To St. Peter it is all self-evident. He saw it happen: and, like all great discover-

ers, he has a tremendous urge to report the truth and to interpret it. He knows that if we misunderstand or misinterpret the truth, we miss its purpose. The Passion and the Resurrection of Christ is not only the example of how Christians must bear suffering; it is redemptive and sacrificial. The purpose produced the event. Even the Crucifixion of Christ happened because of God's love for us and His will to save us from the state of pain and misery into which we are fallen and from which we are not able to extricate ourselves. For this salvation he says, " . . . rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

The New Testament is rich with the thought that the suffering and triumph of

Christ is completed in the members of His Mystical Body (ourselves), and we have His own words as in St. John 17:13, " . . . that they might have my joy fulfilled themselves."

The problems of pain, however we may solve them, are rapidly followed by other and different problems. The mystery is outside our minds, and as our understanding penetrates deeper and deeper into it, we know it is only one—the mystery of God Himself—the mystery of love: that through it we are being led into a new order of life, and though we long remain our sinful, weak and suffering selves, St. Peter assures us (Epistle 1:5:10, Knox translation) that the same God who has called us will Himself give us "mastery—and steadiness and strength."



## - Book Reviews -



**Is DEATH THE END?**, by Carroll E. Simcox. (The Seabury Press, Greenwich, Conn., 1959). pp. 96. Cloth. \$2.25.

Dr. Simcox is a most appealing, straightforward way deals with the problem which literally bedevils many an earnest Christian, that of the life after death. It is a square facing of the problem, not in any philosophical fashion, but with a telling and cumulative lot of considerations in favor of our orthodox belief. The author's expert handling of "The Arch Fear," of "Christ's Resurrection" and "Hid with Christ in God" well repay careful perusal. Very pointedly he shuns any appeal to what is now termed "wishful thinking" and gives the Christian answer. We read: "We should never lose sight of the fact, however, that the great promise of God is that we shall be with *Him*, in the company of all the hosts of heaven. 'I go to prepare a place for you,' Jesus says to His faithful. 'And if I go to prepare a place for you,' I will come again and receive you unto myself; that where I am, there ye may be also.' (p. 91) For those in bereavement as well as for any others

plagued by doubt, we do not hesitate to commend this convincing little volume.

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**ONE IN CHRIST**, by Dom Robert Petitpierre. (Morehouse-Barlow Co., New York, 1959). pp. 80. Cloth, \$2.15.

Dom Robert is a monk of Nashdom Abbey, and writes in a spirit of true charity concerning the vexing problem of the union of Christendom. Not only does he bring forth some oft-forgotten facts about the unities which already exist, but in telling appeal he urges a more careful preparation of the personal and corporate approach to the inevitable discussions. Individual "conversions" either to or from Rome do little, if anything, to solve the problem, for the approach must be corporate. The adherents of the various Confessions, both Catholic and otherwise, may by prayer and good will explore how they can agree to work out God's plan for the fallen world. We have no wish to quibble, but to some of us it is most irritating

## Mystery

A Mystery is a glorious thing!  
 Deep in its heart there glows a gem  
 Of such pure beauty, none but God can see it.  
 Its very rays blind our poor vision  
 And we falter. Then comes to our aid staunch Faith,  
 Holding aloft a light,  
 And when with humble longing we follow it,  
 Slowly the light grows bright and ever brighter,  
 Until at last we catch a faint reflection of the splendor  
 Hidden from our eyes.  
 Yes, a Mystery is a glorious thing.

—Elsie Gertrude Dickey



ive the quotations from Scripture taken from the Douai version. But in reality, this is but a small point in view of the author's obvious zeal and scholarship. We consider the work as a substantial contribution to the cause of Church Unity.

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*WHAT MANNER OF LOVE*, by George F. Wittmann, (Morehouse-Barlow, Co., New York, 1959). pp. 181. Cloth, \$3.75.

The sub-title of this arresting work, "The Bible as the Love Story of God," describes its contents quite accurately. The whole book, including the chapter headings, offers a fresh, attractive approach to the story of redemption and of God's never failing love for His self-willed creatures, as found in Holy Scripture, as found through covenant and sacrifice, through pain and joy. It is not an easy book to read, despite many "purple patches," probably because the author tries to pack so much into a few words. But at times ideas just tumble out all in a hurry like jewels cascading from a box. We must confess however that the chapter XII, "On Mission unto the End," is somewhat disappointing, particularly as it begins beautifully with the thought of "The Liturgy of the Pilgrimage," but goes on to a wordy, none-too-convincing consideration of Holy Baptism and the Eucharist. Not

that any false teaching emerges, but that one misses any stress on the God-given grace in these sacraments and of their prime importance as the unfailing signs of His continuing care for all His wayward children. Yet the book as a whole is as a breath of fresh air in a crowded room. Those with time and inclination for reflective reading will find mental and spiritual stimulus in these pages, so truly God-centered. The redemptive mighty acts of God become increasingly real and meaningful, and man begins to see himself in true perspective as one in need of all the help he can get.

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*VIEWPOINTS, Some Aspects of Anglican Thinking*. Edited by John B. Coburn and W. Norman Pittenger. Foreword by The Rev. Robert F. Gibson, Jr. (The Seabury Press, Greenwich, Conn., 1959). pp. xii plus 267. Cloth, \$5.00.

We captured this book eagerly as soon as it arrived, being anxious to learn what is in the minds of some of our younger scholars. This eagerness arose from no desire to find fault, but rather like a small boy at the circus wanting to take in all the side shows, anxious to miss nothing. In our quest we felt amply repaid for the time spent. The nineteen articles, as might be expected, vary greatly in style and content,



The Father Founder in a garden. He loved the bright and beautiful and persons of charm, distinction, wisdom and capacity, his own kind. But he learned early that God loves and indwells the common people, and in them he sought and adored the Triune.

ugh on the whole they do give a rounded not-too-pedantic expression to present studies. Holy Scripture, History, Ethics, istoral Theology, Psychology and the life and work of laymen in the Church,— these are a few of the timely subjects covered by these rising instructors from th of our accredited seminaries. Very appropriately, Miss Emma Lou Benignus sites of the "Laity Today." One would too demanding to expect everything to be included in these well written though necessarily brief essays, but on the whole various authors are to be complimented their clarity and obvious desire to be r. There is only one of the essays which fzzles us yet, although we read it through ice in an effort to get the point. This is "Christianity and the Intellectual" by Dr. Foteat. If, as it appears to be, it is an ort to analyse the now famous "angry young man," we do not see how his glib questions help either him or the cause ofigion. Perhaps the solution to the mat lies somewhere in the article itself, ough in all honesty we must acknowledge at we could not find it. In any event, re we have a thoughtful book, right up the minute. We can but admire the skill th which the editors have selected the pics and arranged them. We are only too ad to commend this collection of present ly problems in the Church as seen by idely differing authors, yet without con oversy or any "slant." The editors have, e feel confident, attained their objective giving us a first-class exposition of the eedom and the authority of our Anglican ritage.

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HE POSITION OF THE CELEBRANT AT THE UCHARIST, by the Rev'd. J. C. D. Jasper. Morehouse Barlow, New York, 1959). p. 27. Paper \$0.60.

We have in this thoughtful booklet Alun Club Pamphlet XVI, and it comes up the standard set by that learned society long ago of careful study and accuracy in matters liturgical, especially in the Book f Common Prayer. Father Jasper makes further claim in these pages than that he

is offering a guide to a more complete investigation of the subject which is, as he observes complicated and obscure. One interesting fact he mentions is that in the West the custom of celebrating with the altar between priest and people lingered for several hundred years after it had disappeared in the East. The author presents an almost bewildering array of historical data which are a credit to his industry, particularly as he traces the steps by which, both East and West, the celebrant offered the Holy Mysterie facing the same way as the people. We hope that Father Jasper will soon find time to give us the fuller study which he indicates to be needful, for he has served us just enough to stir our appetite for more of the same.

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ANSWER ME THIS, by the Rev'd. C. B. Moss, D.D. (Longmans, Green & Co., Inc., New York, London, Toronto, 1959) pp. 211.

This book has been written by a scholarly English Priest to give answer to over five hundred questions about the Church from members of the Episcopal Book Club in this country. Questions range from "What is God?" to number 526, which reads "What is the difference between Christian propaganda, such as that issued by the Episcopal Book Club, and 'brainwashing?'" We admire Dr. Moss' skill in supplying brief, effective answers to inquiries only too well known by our parish clergy. Although he is British, Dr. Moss obviously understands well our American Church problems of enthusiastic but poorly instructed laity. He is sound in his theology, adhering closely to Bible and Prayer Book and accredited Anglican divines; sane and courteous in dealing with controversial topics (e.g. the Church of South India); and in a most gratifying fashion loyal to our official standards in the Episcopal Church. What is more, he never sacrifices truth to brevity, or to scoring a point in matters debatable. One is reminded of a certain young man who felt called to the ministry. His rector advised him to procure some books and start reading, which he did. The first such



Founder, directly or by authority, of the Order of the Holy Cross, St. Andrew's School, Kent School and the Church Mission of Help (Youth Consultation Service), all now flourishing; ancestor of the other institutions and manifold activities sprung from these plantings; originator of other good and bold works which served their generation and completed their course; champion of powerful enterprises in their day of small things.

to arrive was a little vest-pocket edition entitled "Little Giant Question Killer." We have no wish to belittle Dr. Moss' most effective, interesting work by making any

cheap comparison, but it would have been a real help to that earnest young aspirant had he been able to study "Answer This!"

—R. E.

# The Order Of The Holy Cross

*Fr. Superior* attended the West Point conference of the N. Y. clergy on the 5th and 6th, and meeting of the A. C. U. in the 6th and was Deacon of Honor to Archbishop DeBlank at the great service in the Church of St. Mary the Virgin observing the National Day of Prayer. Then he left for a series of talks on the Liberian Mission in Georgia. He made a visitation of the monastery and school at St. Andrews on the 20th to the 27th, spoke on the African work at Trinity Church, Buckingham, Penn. on the 29th and returned to All Saints' here.

*Fr. Hawkins* resumed his monthly visits to Albany for confessions on the 27th.

*Fr. Spencer* returned from his work at Santa Barbara to assignment at the Motherhouse on the 31st.

*Fr. Besson* spoke at conferences in Pennsylvania on the weekend of the 16th-17th and on the 28th and 29th.

*Fr. Packard* conducted a School of Prayer at St. Paul's, Vergennes, Vermont and on the 12th to the 15th addressed the Canterbury Club of Queen's University, Kingston, Toronto on the 26th and the men of the Diocese of Pennsylvania on the 28th.

*Fr. Terry* preached in the chapel of the Philadelphia Divinity School on the 27th.

*Br. Charles* was speaker at yet another colytes' Festival, at Christ and St. Barnabas' Church, Troy on the 2nd. He preached at All Saints' Church, Rochester on the 17th and assisted in the Catskill Mission from the 18th to the 25th.

*Fr. Smith* addressed a group at Trinity Church, N. Y. C. on the 7th, was chaplain

of the Rhode Island Youth Conference, Camp Pascoa from the 10th to the 12th, and conducted the Catskill Mission the third week of October.

Delegations from the community attended the anniversary celebrations at St. Helena's, Newburgh and St. Anne's, Kingston. Others took part in the National Day of Prayer devotions at the Church of St. Mary the Virgin.

The additional summer weather enabled Fr. Taylor and his dozen novices to do extensive landscaping north of the chapel. Members longest in the two-and-a-half-year training period had ten days at Spofford, N.H., in the summer camp of the Order of St. Anne.

*Fr. Spencer* will take over the MAGAZINE with the next issue, thus resuming responsibilities with which he was long familiar.

## NOVEMBER

*Fr. Superior* will continue his itinerating for the Holy Cross Liberian Mission with talks to people of St. Ignatius' Church N. Y. C. on the 8th; Redeemer, Morristown, N. J. on the 10th; and St. Paul's, Chatham on the 11th. He will conduct a retreat at the House of the Redeemer, N. Y. C., on the weekend of the 20th to 22nd. He will hold a conference with Greater New York Oblates of Mt. Calvary at St. Luke's Chapel on the 24th and return here for the festive anniversary of our Father Founder's Life Profession, seventy-five years ago.

*Fr. Hawkins* will care spiritually for Sisters of St. John the Divine, on the 2nd, in Toronto. He has a conference for Great Lakes Area Oblates at Racine on the 16th.

He will be in Albany as special confessor on the 24th.

*Fr. Spencer* will go to Glendale, Ohio for retreats at the Mother House of the Community of the Transfiguration from the 26th to the 30th.

*Fr. Bessom* will speak at St. Andrew's Church, Philadelphia on the 24th.

*Fr. Packard* will conduct a Parochial Mission at All Saints' Church Rochester from the 8th to the 15th. He will give an address at Christ Church, Stanhope, N. J. on the 29th.

*Fr. Terry* will be away the whole month. He will preach at St. George's Cathedral, Kingston, Ontario, Huron Seminary and Trinity College. He will give Schools of Prayer at St. Margaret's, Hamilton, St. James', Ancaster, and at the church in Sarnia. Between these engagements he will visit Seminarist Associates and interested persons in the theological colleges. After all this time in Ontario he will end the month by another School of Prayer at St. Paul's, Washington, D. C.

*Br. Charles* will assist in a Parochial Mission at Calvary Church, Syracuse, where the Father Founder once served, from the 1st to the 8th and then will go to help

Fr. Packard at Rochester for another mission from the 8th to the 15th.

*Fr. Smith* will preach at Mt. Calvary Baltimore on the 1st and return to same city for a Parochial Mission at Matthias' Church from the 15th to the 22nd.



In his eightieth year and at the fiftieth anniversary of his profession, in 1934, he was amazed and delighted by the great demonstration of affection towards him from throughout the church.

## The Order of Saint Helena

### Newburgh Notes

Our dedication festival on October 2, with High Mass at 11:00, followed by luncheon, was the high point of the month in the Mother House schedule of activities. Many friends and Associates were with us to help us celebrate the sixth anniversary of the dedication of our convent and chapel.

We were also busy with outside engagements. Sister Mary Florence went to

Pennsylvania for a series of missions, beginning with a Children's Mission at Stroudsburg and going on to St. David Strafford for a Quiet Day and a talk about the Order at the Church of the Good Samaritan, Paoli. Then she went to Kentucky for another Children's Mission at Thomas Church, Lyndon. Sister Elisabeth gave a Children's Mission at Hamilton, Ontario at St. Margaret's Church. Si-

iphine attended the Conference for No-  
Masters and Mistresses at the House  
the Redeemer, New York. Sister Ra-  
gave a retreat at the Mother House  
in October for a group of women from  
Haven, Connecticut.

ur November engagements are as fol-  
-

ister Josephine will speak to the dis-  
meeting of Episcopal Church Women,  
awville, South Carolina on November 5.

ister Rachel will be at the National  
hedral School for Girls from November  
4. She will give evening meditations  
the girls in one of the Cathedral chapels  
Wednesday and Friday, visit the Bible  
ses during the week and be available  
conferences in the afternoons.

ister Clare will give a Quiet Day for  
women of St. Mark's Church, Shreve-  
nt, Louisiana on November 23.

*Still needed for Chapel Fund: \$32,849.*

## VERSAILLES NOTES

October was a travelling month in Ver-  
les. It began with an imaginary trip to  
ance, when our chaplain's wife, Mrs.  
nphy, showed colored slides of the French  
ateau country to the Cercle Polyglotte  
an afternoon meeting on October first.  
the 10th, there was a school bus expedi-  
n to such nearby points of interest as  
y Old Kentucky Home at Bardstown,  
d the Lincoln cabin and reconstructed  
neer fort at Harrodsburg. At their first  
eting the Current Events Club saw a  
n on West Germany.

The Polyglottes went on their annual  
story-tracing hike and picnic on the 17th,  
d the Ancient History class visited the  
ncinnati Art Museum on the 22nd. See-  
g beautiful things from Ancient Egypt,  
ersia and Greece gives the girls a ting-  
g realization that the past is now, and  
w, for each one of us.

Our annual vocational conference was



"Religious are never superannuated," he  
said near the end.

"Lives such as his are the strength of the  
Church," said Bishop Manning of him. The  
last ailment was agonizing, but the end  
was peaceful.

"I will always intercede," he promised,  
and death came on June 29, 1935.

held on the 3rd, beginning with Mass at  
7:30. The morning program consisted of  
four talks. The first was by Father Dunphy,  
on "The Meaning of Christian Vocation,"  
and the others were on the three basic states  
of life: marriage, the single life in the world,  
and the Religious Life. In the afternoon  
there were films and talks, dealing with five  
different professions.

October social events were numerous.  
There was at least one class party nearly  
every Saturday evening, an Alumnae Tea  
on the 17th, and a tea for Lower School

# Roy Spencer Rawson -- R. I. P.

Father Rawson, Priest Associate of the Order and resident at the monastery since 1955 as manager of the Holy Cross Press, died at the Benedictine Hospital, Kingston, N. Y., where he had been a cancer patient, on October 21, 1959.



He had been hospitalized twice during the year. Frs. Hinds and Jarvis of Holy Cross Church were most faithful in their ministrations to him. Fr. Taylor was with him a great deal towards the last.



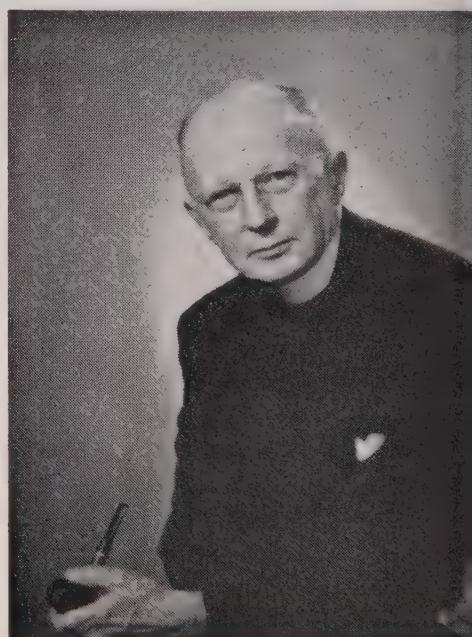
The requiem and burial offices were conducted by Father Taylor, and the interment was in our lot at Ascension Cemetery.



The priest who departed this life in his seventieth year was born and spent most of his life in St. Louis where he was in publishing work before seminary. He served St. Stephen's Parish there from 1923 to 1948, then Grace Church, Menomonie, Wisconsin until he came here. His diligence made the Holy Cross Press useful to many more customers. He supplied in various parishes

around and was especially helpful to H. Cross, Kingston.

His cheerfulness and courage in time pain showed his sturdiness as a man Christian.



*O Lamb of God that taketh away the sins of the world, grant him rest.*

parents. Mrs. Carl, from Paris, Kentucky, brought boys for her Social Dancing class on Thursday evenings. The Seniors rented a cottage on the nearby Kentucky River for their annual week-end together away from the school, October 23rd to 25th. Two Sisters and two faculty members went to Louisville on the 14th to represent the school at the Guild of St. Helena Bridge and Fashion Show. The Guild makes a generous gift to the school scholarship fund

every year, a most important form of help.

Sister Mary Joseph attended an Atlanta City meeting of the Council for Religious in Independent Schools, October 22nd to 24th. On the 19th, Sister Jeannette went to St. Paul's Church, Indianapolis, to speak on the Religious Life and to show slides.

Father Lee Stevens, O. H. C., visited school for three days the middle of month in his capacity as Confessor Extraordinary.

## An Ordo of Worship and Intercession Nov. - Dec. 1959

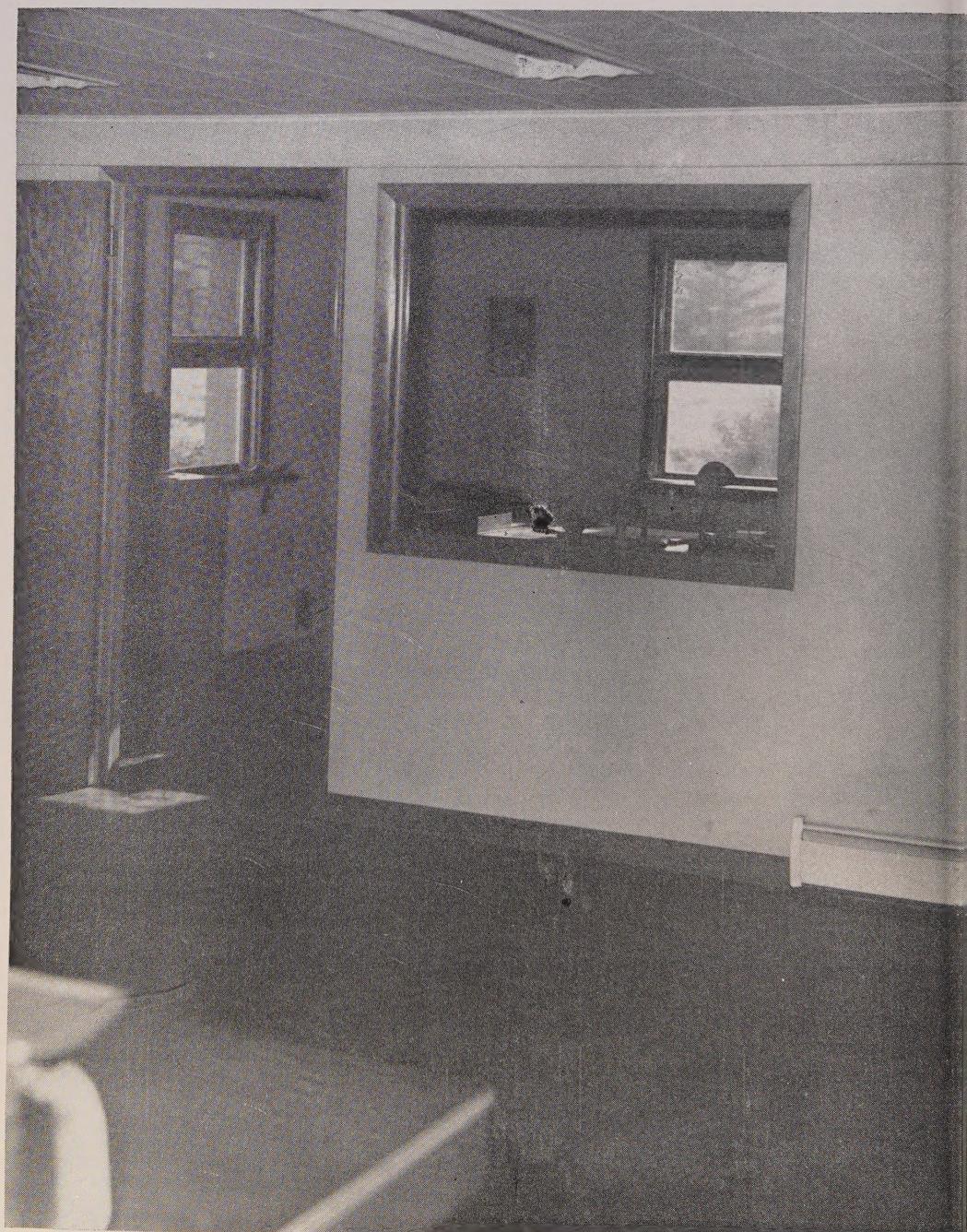
5 St Edmund Rich BC Double W Gl—for *vocations to the religious life*  
 7 St Hugh BC Double W gl col 2) St Gertrude V—for *the American Church Union*  
 3 Wednesday G Mass of Epiphany vi introit etc of Trinity xxiii—for *the sick, needy and suffering*  
 9 St Elizabeth of Hungary W Simple W gl—for *all corporal works of mercy*  
 0 St Edmund KM Simple R gl—for *all victims of injustice*  
 1 Presentation BVM Gr Double W gl col 2) St Columbanus Ab cr pref BVM—for *the Community of St Mary*  
 2 Sunday Next Before Advent Double G gl col 2) St Cecilia VM cr pref of Trinity—for *the musicians of the Church*  
 3 St Clement of Rome BM Double R gl—for *all Bishops*  
 4 St John of the Cross CD Double W gl cr—for *the contemplative life*  
 25 St Katharine of Alexandria VM Double R gl—*thanksgiving for the Fr. Founder's profession and work*  
 26 St Sylvester Ab Double W gl at Masses of Thanksgiving Day—for *a true spirit of thanksgiving to God*  
 27 Friday G Mass of Sunday—for *the Oblates of Mt Calvary*  
 28 Of St Mary Simple W gl pref BVM (Veneration)—for *the Order of St Helena*  
 29 1st Sunday in Advent Double I Cl V cr pref of Trinity—for *true repentance*  
 30 St Andrew Ap Double II Cl R gl col 2) Advent i cr pref of Apostles—for *St Andrew's School*

December 1 Tuesday V Mass of Advent i Gradual without Alleluia on ferias in Advent—for *the Priests Associate*

2 Wednesday V as on December 1—for *the Seminarists Associate*  
 3 St Francis Xavier C Double W gl col 2) Advent i—for *overseas missions*  
 4 Friday V as on December 1—for *the Confraternity of the Love of God*  
 5 Saturday V Mass of Advent i col 2) St Sabas Ab er of St Mary W gl col 2) St Sabas 3) Advent i—for *the Confraternity of the Christian Life*  
 6 2nd Sunday in Advent Double I Cl V col 2) Advent i cr pref of Trinity nothing of St Nicholas—for *the Order of Saint Anne*  
 7 St Ambrose BCD Double W gl col 2) Advent i cr—for *the publication work of the Order of the Holy Cross*  
 8 Conception BVM Double II Cl W gl col 2) Advent i cr pref BVM—for *greater devotion to the Blessed Virgin Mary*  
 9 Wednesday V Mass of Advent ii col 2) Advent i—for *the Companions of the Order of the Holy Cross*  
 10 Thursday V as on December 9—for *the reunion of Christendom*  
 11 Friday V as on December 9—for *just peace*  
 12 Saturday V Mass of Advent ii col 2) Advent i cr of St Mary W gl col 2) Advent i—for *the youth work of the Church*  
 13 3rd Sunday in Advent Double I Cl col 2) Advent i cr pref of Trinity nothing of St Lucy—for *chaplains in the armed forces*  
 14 Monday V Mass of Advent iii col 2) Advent i—for *the Holy Cross Liberian Mission*  
 15 Tuesday V as on December 14—for *missions, schools of prayer and retreats*  
 16 Ember Wednesday V Proper Mass col 2) Advent i—for *all the seminaries of the Church*

NOTE: On the days indicated in italics ordinary votive and requiem Masses may be said and on the memorials marked Simple also Mass of the feria col 2)memorial

# ... Press Notes ...



This shows a section of the chicken coop that was made over to house the Holy Cross Press.  
This was the office of Fr. Rawson, former Press Manager.

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